

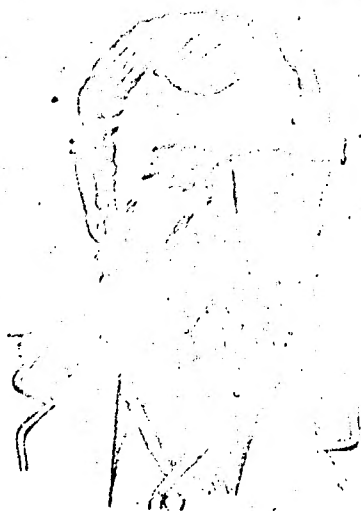
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John Perry Pritchett

The first Book published
in Brandon by John Perry
written in his eightieth year



John March

A FEW ARGUMENTS

IN FAVOR OF

Adult Baptism

AND

CLOSE COMMUNION,

AS HELD BY THE

Baptists of Canada:

BY

JOHN WINCH, ESQ.,

Of the City of Brandon, Manitoba.

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PREFACE.

THE object of the writer of the following thoughts is to bring before the mind of the reader a commonsense view of the perceptions of God and man's responsibility to act in obedience to his commandments, as we find them recorded in the Bible, putting aside all previous ideas, or pre-conceived notions, which may have been distilled into him from infancy.

Combating these and showing their inconsistency, will, no doubt, expose the writer not only to criticism, but censure, and that not the most charitable.

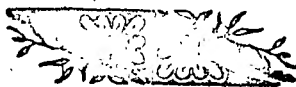
It has been the ardent desire of the writer to expose that which we have been taught to believe to be Scripture truth, but for which, on examination, I find no "Thus saith the Lord." To determine the falacy of the observance of some of the rites held by christians of different denominations, the writer asks the reader to use an unbiased judgement while reading the truth, and weighing the arguments recorded in the following pages, as obedience is better than sacrifice.

We are commanded to search the Scriptures and try the Spirits, that we may know whether they are of

God. This is our privilege independent of man's teaching or authority. It is our God-given right to think for ourselves, and God requires it of us. Truly yours,

BRANDON, MANITOBA,
June, A. D., 1891.

JOHN WINCH.





CHAPTER I.

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God and his laws unchangeable.—His knowledge infinite.—Cain's declaration of the unbearableness of sin.—His contrition did not expiate his crime.—Instances of man's laws being made substitutes for God's—Lot's wife.—The Sabbath-breaker punished with death.—Moses not permitted to enter Canaan.—Disobeying God no small crime.—Small things indicative.—Sincerity no adequate test.—The omnipotent Christ vouchsafes his presence through all time.—Scripture proofs.

GOD, who is unchangeable, makes unchangeable laws, therefore any change made by man is a violation of the law of God. Proof—there was a law laid down for Adam and Eve; they disobeyed the command and entailed death upon themselves and their posterity. Again, we find Cain, the second man, offering a sacrifice that was not acceptable to God. We are not told why it was not acceptable, but the kind of offering suggests the reason; he offered of the fruit of the ground, but Abel offered of the firstling of the flock. God accepted Abel's while he rejected Cain's. Now, why should Abel's offering be accepted and Cain's rejected? This inference only can be adduced, that as God put the curse on the serpent by declaring that **THE SEED OF THE WOMAN SHOULD BRUISE THE HEAD OF THE SERPENT** and as **WITHOUT**

THE SHEDDING OF BLOOD THERE WAS NO REMISSION OF SIN, so Abel's sacrifice foreshadowed the shedding of Christ's most precious blood, therefore Cain's sacrifice, being untypical, was an uncalled for and meaningless offering which was rejected of God. Here we see how soon man began to change the law of God and substitute his own, thinking that his way was as good as God's way. He was offended because God did not accept his offering. Cain was one of those "non-essential" kind of men who think that one way will do as well as another. These say: "We have as good a right to our opinion as you have to yours" and they profess to prove their position by the Bible, though they cannot give chapter or verse for the stand they take, and teach and believe they are right; so, no doubt, Cain thought that his fruit of the earth was as good as Abel's firstlings of the flock; hence his anger, on its being rejected, and his persecution of his brother and his imbruing his hands in his blood, thus sending the first holy martyr to glory. In Cain's case God showed himself to be a God of great mercy and longsuffering in reasoning with him and giving him time to repent instead of following him with immediate punishment. Cain seemed to have thought that his sin in murdering his brother was covered—he seemed to be ignorant of God's knowledge because when

God asked where his brother was, he answered—
 “Am I my brother’s keeper?” By this answer it
 would seem that Cain did not think God omnipresent; but
 God’s answer—“THY BROTHER’S BLOOD CRIETH TO ME FROM
 THE GROUND,” must have convinced him that he could not
 hide himself from the presence of God. What the punish-
 ment of Cain was we are not fully told, but we know that
 it included expatriation, in addition to the pain of a guilty
 conscience, for he declared that it was more than he could
 bear and that he was afraid that everybody whom he met
 would slay him. God in his infinite mercy put a mark
 upon him to prevent such a catastrophe. Cain’s first sin
 was disobedience in changing the nature of the offering
 which God had instituted and substituting another kind
 of offering. On following down the Bible history we find
 a great many instances of man’s substitution of the com-
 mands of God and severe punishment always following
 such departure from his commands. Lot and his family
 departing from Sodom were commanded not to look back.
 His wife disobeyed the command and she was turned into
 a pillar of salt. Man for disregarding the Sabbath was
 punished with death. Moses in not honoring God at the
 rock was not permitted to enter the land of Canaan. The
 Priest’s office was not usurped with impunity, as plainly

shown by Leviticus X, 1 & 2. "And Nadab and Abihu, the sons of Aaron, took either of them a censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." Death was the penalty of their usurpation. Herein we see how God regards substitution. They thought—SO LONG AS IT IS BY FIRE SHOULD NOT GOD BE SATISFIED WITH IT—WAS IT NOT A VERY SMALL THING? Some persons think that God does not notice small things, or that as the doer, or giver, is sincere God will accept the work, or sacrifice, on account of the sincerity of the person offering the service or worship. All such ideas are strangely opposed to truth, reason, and the mind of God as revealed to us in His word. How strange that men professing to love, fear, and obey God change the commands he has given and then foolishly pray for his blessing to rest upon their uncalled-for rites, which they, or the Enemy of souls has made to displace the plain law given by our lord after he was risen from the dead and all power given to him in heaven and on earth: and while in the exercise of that power. He charges his disciples to go and teach all nations whatsoever he had commanded them—strictly enjoining them to observe everything that he had instructed them to do and

teach, with his promise assuring them, that all who believe and are baptized shall be saved. He also promised that his presence would be with them to the end of the world. "Go ye, therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway even unto the end of the world. Amen." Matthew XXVIII, 19 & 20. Also in the Gospel according to St. Mark we find the following:—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark XVI, 15 & 16.





CHAPTER II.

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The Scriptures written for our instruction and guide.—Sin brings its own retribution.—God never changes.—Non-essential boasts.—Baby baptism.—Presbyterians sanction a strange belief.—Grievous mistakes made through not comparing spiritual things with spiritual.—The Roman Catholics and transubstantiation.—The bread and wine nothing but constant reminders.—Baptism nicely portrays a burial.—Scripture proofs.—No salvation in ordinances—they only test out love.—Errors of the English Church.—A strange way in which to prepare for death.—How Satan leads us astray.—It is written—not written.—Infant baptism not a scriptural appointment.—Baptism the door of the church, &c.—The death and burial, as well as the resurrection of Christ personified in adult immersion. Unconscious babes cannot understand and obey.—St. John's plain talk.—Jesus rebukes the Jews for their traditions.—Protestants follow and closely copy the traditions of the Church of Rome.—Baptismal regeneration a delusion.—Sponsors make false promises.—The dear babes deceived through the traditions of their best friends.

THE cases alluded to in the foregoing chapter (and many more might be added) are written for our instruction, to teach us that God is a jealous God, and that he will punish the least act of disobedience. From these facts we must conclude that punishment will follow sin. The Lord says, in Malachi III, 5 & 6,—“And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and

against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right and fear not me, saith the Lord of hosts. For I am the Lord—I change not." Now as it is true that the Lord changeth not, can there be any change made in the mode and subject of baptism without violating God's law? Where then is the NON-ESSENTIAL boast of the baby baptizers either in the mode or subject? What excuse can either Priest or Parents give for their deviation from God's command? They have many false reasons to adduce, for instance, they say that the child was regenerated before its birth. This is the belief of many Presbyterians. It is believed and taught by them. On this subject a sort of general remark may be made. Nearly all the departures from the plain meaning of the word of God are the result of too much stress on some particular verse or portion of the written word. Thus we find the Roman Catholic believes that the bread and wine given at the Eucharist are changed into the actual flesh and blood of the Lord Jesus. Their belief goes far beyond what the Lord intended, as he, himself, used only bread and wine at his Supper with his disciples and requested them to use these elements in remembrance of his death. "And as they were eating

Jesus took BREAD and blessed it, and brake it, and gave it to the disciples and said, Take, eat; this is my body, and he took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the New Testament which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this FRUIT OF THE VINE until that day when I drink it new with you in my Father's Kingdom." Here the Saviour, himself, calls the wine, the fruit of the vine. The juice of the grape most accurately represents the shed blood of our dear Saviour. Please turn to St. Matthew's Gospel XXVI, 26, 29, and read for yourselves and be thoroughly convinced that bread is nothing but bread, and wine nothing but wine. Also read Mark XIV, 22 and 23; Luke XXII, 19 and 20. Here he calls the wine THE CUP because the cup contained it, just as he called THE BREAD his body because the broken bread represented his body which was broken by the scourge and pierced by the nails and the soldier's spear. He calls the cup THE NEW TESTAMENT because it is given to remind us of the death and suffering of our smitten Lord even to the end of the world.

Baptism also refers to the death and burial of the Lord. "Know ye not that so many of us as were baptized into

Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." (Romans VI, 3 & 11. Both ordinances are reminders and exert no saving influence, or power, more than that of the working out of our obedience to the Lord's commands. Baptism is a symbol as well as an acknowledgment of the new birth in the believer. It is a test of the believer's love to Christ and his law—that law of love and obedience which he enjoins on all his faithful followers. Beyond this they have no saving power—except that power which saves the re-

ipient from a guilty conscience on account of the neglect of their duty in the past. They are simply the answers of a good conscience to those who obey. Not as the Church of England, in its Prayer-book teaches, for there we find that by baptism children are MADE THE CHILDREN OF GOD and INHERITORS OF THE KINGDOM OF HEAVEN, thus making baptism the Saviour. Can there be a greater mistake? Yet that is taught and firmly believed. The Lord's Supper is misconstrued in the same way, for instance, when a person is near death the Priest or minister is sent for to PREPARE THEM and this they do by administering to the dying, the Eucharist, or Lord's Supper. Strange infatuation to think that the partaking of bread and wine could make atonement for a life spent in sin.

I have heard a Church of England man say that if, at the last, a person could only say,—“God be merciful to me, a sinner,” all would be well. It might. No doubt, God is able to save the sinner, but he gives little or no assurance to those who have neglected the “Great salvation” which he has so mercifully provided, and then, at the last moment; THROUGH FEAR OF PUNISHMENT, cry to him for mercy. God says of such:—“Because I have called, and ye refused: I have stretched out my hand and no man regarded;

but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation and your destruction cometh as a whirlwind; when distress and anguish cometh upon you, then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Proverbs I, 24-28. If we want to die well, we must live well, by living and obeying the Lord in all things. Our excuses for not doing so will amount to nothing but disappointment at last. If the enemy of our souls can only get us to put our trust in anything short of Christ and him crucified he has his desire. If he can get any man, who sets himself to be an Apostle, to teach something which the Bible does not teach, he will do so, if he has to transform himself into an 'Angel of Light.' He delights to have men preach smooth things. While tempting the Saviour we find him saying:—"It is written." He seems to know the Scriptures and he makes judicious use of them by misapplying them. Baby sprinklers cannot say as the Devil did, it is written. They can find no "It is written," or a, "Thus saith the Lord," for baby baptism in the Bible. If they can, let them give us chapter and verse and we will acknowledge that they are right, but until they do that,

we can come to no other conclusion than that their substituted ordinance is the invention of man, or his chief adversary, and our blessed Lord's significant question slightly varied may legitimately be put,—the baptism of UNCONSCIOUS BABES, whence is it? 'from heaven or of men? We fearlessly answer of men, with a consciousness that no other correct answer can be given. Ask them why they do it, and their contradictory and clashing replies will at once prove the absurdity of their tenets. One says:—"Baptism came in the place of 'circumcision.'" Another says:—"We baptize our children to bring them into the church." Others say:—"To make them christians." And still others, who are hard pushed for an answer, say that they have them christened to give them a name, and a title to church burial in consecrated ground. I once asked a mother, who lost her babe by death, why she had it christened, and she answered:—"Oh! I thought I should dedicate it." Indeed, all those who practice baby sprinkling generally think more or less of it as a saving agency. They do not understand it to be a symbol or type, as the sacrifices under the law were, which all pointed to Christ. The two ordinances—Baptism and the Lord's Supper—point backward to remind us of God's great love to man in giving his only begotten Son

to die for our sins, as the blood of bulls and goats could not wash away sin. Baptism as described in Romans VI, 4,—“Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of Life,” has a double representation, that of Christ’s death and resurrection, and the believer’s death to sin and his entrance into eternal life. An unconscious babe cannot possibly know anything about such things. Thousands, if asked if they had been baptized, would say,—Yes! But of their own knowledge of it they know no more than a block of wood; and the passing of a block of wood through the same process would be about as much in accordance with Bible truth. All they know of their baptism is merely what they may have found registered in the church book, or what friends may have told them. They know nothing about their having consented to be baptized. Baptism, according to the Bible, is the FREE-WILL ACT of the believer, as is plainly shown by the following:—“And as they went on their way, they came unto a certain water; and the eunuch said: see, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is

the Son of God. And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts VIII, 36-39. Here we have the subject and the mode plainly and intelligibly described, so that there can be no mistake. The Eunuch professed his belief in the Son of God. That made him eligible, or fit for baptism. Philip accepting his testimony at once grants his request by going with him down into the water and dipping him. Then they came up out of the water and Philip is taken away by the Spirit of the Lord, and the Eunuch goes on his way rejoicing. I here use the English word DIP instead of the half-Greek word BAPTIZE.

According to Romans VI, 3-4, baptism is a burial in water. How careful the sacred writers have been to narrate and fully explain the meaning and the mode, as well as the subject of baptism.

John was baptizing to repentance, saying, "Repent ye; for the kingdom of Heaven is at hand. For this is he that was spoken of by the Prophe. Esaias, saying, the voice of one crying in the wilderness. Prepare ye the way of the Lord, make his paths straight. And the same John had

his raiment of Camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem and all Judea, and all the regions round about Jordon. And were baptized of him in Jordon, confessing their sins." Matthew III, 2-6. See how sharply he rebuked the Pharisees and Sadducees in the 7th and 8th verses:—"But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Like his Great Master he warned them against putting their trust in being the children of Abraham. How many sad proofs we have of man's departure from God—many to idolatry, and others to good works or to the holiness of parents. Solomon says, "Lo! this only have I found, that God hath made man upright; but they have sought out many inventions." Ecclesiastes VII, 29. Man has sought out for himself broken cisterns. When the Saviour came he accused the Jews of their bringing in the traditions of men, to the neglect of the true worship. As it was then so it is now. Protestants, having followed the traditions of the Church of Rome, have changed the command of the Lord. "And he said unto them, go ye into all the world, and preach

the Gospel to every creature. "He that believeth and is baptized shall be saved; but he that believeth not, shall be damned," Mark XVI, 15-16. Here we see that teaching and believing precede baptism. The impossibility of UNCONSCIOUS BABE'S doing either is proof that a babe is not a proper subject for baptism. SPRINKLING BABIES is one of the worst traditions that ever emanated from the mind of man. What a fearful delusion is that taught by the English Church which teaches that a baby, by its baptism, is made a child of God and an inheritor of the kingdom of heaven. Is it possible to do the child a greater wrong? Then comes the farce of Sponsors, Godfathers and Godmothers with their false promises. What nonsense to make such promises! In many cases the promiser knows he will not have the opportunity to fulfil his vows. Is it any uncommon thing for one leaving the country, and having friend or brother requiring his services, as sponsor for a little stranger before his departure, to promise, solemnly, before God and man, to bring up that child in the nurture and admonition of the Lord, knowing at the same time that it will be utterly impossible for him to do so. But that is not the worst of it. The child is made to believe that it has already obeyed the Lord in its baptism, as stated above, when in reality it knew nothing about it.

As I have already said the baptism of the bible is the freewill, personal act of the believer on the Lord Jesus Christ. It is a test of his love and an open confession of his faith in Christ, as well as a profession of his having been born of the Spirit of God. "Jesus answered and said unto him, verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God. Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is everyone that is born of the Spirit." John III, 3, 5, 8. Here the Lord teaches the necessity of the new birth by the Spirit and water. The new birth and believing are ONE AND THE SAME THING, and no person, young or old, has any right to baptism until he has undergone that change which he cannot get of himself, neither can it be imparted to him by any other person, or agency. "For by grace are ye saved by faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast." Ephesians II. 8 & 9. We are saved by grace, and that grace not of ourselves. It is the gift of God. To this, much more might be added.

Any person changing the Ordinances, which were instituted by God, makes himself a transgressor, by intruding upon God's prerogative as lawmaker. Look at the case of Uzziah as narrated in II Chronicles, XXVI, 16-21:—"But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah, the priest went in after him, and with him fourscore priests of the Lord, that were valiant men; and they withstood Uzziah the king, and said unto him:—It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary, for thou hast trespassed, neither shall it be for thy honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah, the chief priest, and all the priests, looked upon him, and behold he was leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah, the king, was a leper unto the day of his death,

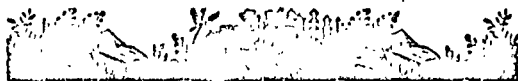
and dwelt in a several house, being a leper; for he was out off from the house of the Lord; and Jotham his son was over the king's house, judging the people of the land." What a dreadful retribution dealt out to a king? Truly, God is no respecter of persons?

Saul thought he had obeyed the command when he came home flushed with victory. "And Samuel came to Saul, and Saul said unto him, Blessed be thou of the Lord. I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in my ears, and the lowing of the oxen which I hear? And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, stay and I will tell thee what the Lord hath said to me this night. And he said unto him, say on. And Samuel said, when thou was little in thy own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, go and utterly destroy the sinners, the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the

voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord? And Saul said unto Samuel Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. And Samuel said, hath the Lord as great delight in burnt-offerings, as in obeying the voice of the Lord? Behold TO OBEY IS BETTER THAN SACRIFICE, AND TO HEARKEN THAN THE FAT OF RAMS." I Samuel XV, 17-22. Every living creature of Amalek was to be destroyed. When Saul told Samuel he had performed his work and fully obeyed the command of the Lord, he certainly thought he had done so. How easy it is for a man to deceive himself. Oh! Saul! Saul!! the sheep and the oxen are witnesses against you. Saul's reservation, of the best of the flocks and herds, was not prompted by personal avarice or greed—he and his people intended to sacrifice them in honor of their God who had so signally led them to victory over their enemies. Should not this teach us that anything obtained unlawfully, money or anything else, should not be offered to the Lord? Samuel put Saul's sin of neglect or

omission down as rebellion. These things are written for our instruction, to show us the inflexible nature of God in the keeping of his commands. And yet men tell us that God's laws are not made of "Cast-iron." True, they are not, but the word of the Lord, which is infinitely stronger than the best iron, and more durable than the finest steel, is unchangeable. Our Saviour's last command to his disciples was,—“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world. Amen.”
Matthew XXVIII, 19, 20.





CHAPTER III.

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Excuses for sprinkling babies.—Bible proof that all are born sinners and, therefore, subject to death natural and eternal.—The seed of the woman bruises the serpent's head and thus opens up the door of eternal life.—Clean children, unclean.—Holiness, not sinless holiness.—Christ the seed of the woman.—Children born sinless need no Saviour. People, generally, think themselves as good as others.—The delusion of sin as taught by the churches.—Rev. W. A. McKay, B. A., of Woodstock, Ontario, partially reviewed.—The baptistery at Ravenna built A.D. 454.—Was Christ a linguist, or was he not—that's the question?—All words have primary meanings; a good illustration, Christ's words always imperiously definite—a fool in no danger of misconstruing their meaning.—Sprinkling and cross, the mark of the beast.—A flippant Methodist and his matter-of-opinion baptism.—Sprinkling an easy way.—Why was the Lord Jesus baptized?—A minister's excuse for sending babies to Hell.—Doubts as to his own safety.—Fifty-three years a Baptist and never heard the "Span-long, hell-bound, baby-business" preached from a Baptist pulpit.—The Author's own experience.—Dr. Withrow's testimony.

MANY are the excuses, and the so-called reasons for, and propriety of, Baby baptism. They maintain that infants of believers are born of the Spirit in the womb, and that thus they are fit

subjects for baptism. If any children are born holy, then the Bible contradicts itself. David says:—"Behold I was shapen in iniquity; and in sin did my mother conceive me," therefore all are born criminals. Psalms LI, 5. This is the experience of every individual who is enabled to look into his own heart, when he has reached the years of maturity, and remembers his natural inclination to sin, from his very birth. But Christ became our substitute and made atonement, it is our own actual, personal sins which condemn us before God, and now, our faith in Jesus alone can save us from eternal death. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts XVI, 31.

In I. Corinthians VIII, let us see what Paul was writing about. He was speaking of the sanctified husband or wife being the means, or instrument, in the hands of God of the conversion, or sanctification of their unconverted companions, and in this way to be the means of rendering them clean or holy. If we had Paul to explain to us the meaning of his expressions in this chapter it is evident that he would say, that the HOLINESS he writes about is not sinless holiness, but simply that holiness, or setting apart, which gives children the godly influences and privi-

leges of christian families. He gives it as his own thought, not the Lord's, so we must take it in a restricted manner. Every one of Adam's race is born in sin but Christ, who is the promised seed of the woman, has through his death on the Cross, bruised the Serpent's head. He, only, was born without sin. We are all born under the curse of Adam's sin, therefore, it is all nonsense to talk about one child being better than another. All the nations are of one blood, therefore all are guilty. If it had been possible for children to be born holy, or sinless, after the fall, there would be no necessity for the Lord, Jesus Christ to come down from heaven, take our nature upon him, and suffer and die for the redemption of any. It is a cruel thing to teach children, (AFTER THEY HAVE COMMITTED ACTUAL, PERSONAL SIN,) that they were made holy, or sinless, through their baptism or otherwise, and thus lead them away from a loving, bleeding Saviour. One of the hardest things which can be done is to get children, and even men and women, to see that they are sinners, and that they are in great need of a Saviour. They, generally, compare themselves with others and very naturally conclude that they are just as good as they. That is worldly wisdom. On their own righteousness they bolster up a hope, and they think they

are in the way to heaven. In this way they are deluded by their own imaginations, and carried away by the devices of the enemy of our souls. Trusting to the traditions of men, such as have been named. Being made children of God by Baptism, receiving a change of heart in the womb, being born of godly parents; being confirmed; resting their hope on universal salvation while indulging in the worst of sin; willing to believe a lie in preference to the truth.

I have a book which was written by Rev. W. A. McKay, B.A., a Presbyterian minister. The title of the book is "Immersion proved to be NOT a scriptural mode of baptism." This book endeavors to show that the Baptists are very wrong in precluding babes from the ordinance of baptism. He says that this preclusion is a Romish invention and that immersionists disregard Divine authority in refusing baptism to infants of believers. The question arises—What is immersion? Has it the same meaning as dip, or the half English word baptize. Do they all mean one and the same thing? If so, immersion must be right. Yet this self-opinionated man says: "I really do not know any heresy (i.e. opinion) in the christian church that has less to base itself on than that of immersion, yet its advocates are using the most reckless statements, etc." How

do his pictures and statements agree with the Bible? Which are we to believe? He gives us two pictures to prove the antiquity of POURING. The first is called "The baptism of Christ." The plate is copied from the centre-piece of the dome of the baptistery at Ravenna, which was built A. D. 454. In this picture John the Baptist is represented as standing on the brink of the Jordan holding a vessel from which he pours water on the head of the Saviour, who is standing in the water. Over his head is the descending Dove—the Holy Spirit. He quotes the arguments of Rev. W. H. Withrow to abut his own in favor of aspersion, or affusion. There is another picture at the end of his book. A king and queen are represented as kneeling in a big chaldron. They are nude and have the water poured upon them. This took place in A. D. 591.

He says that the Greek church administers the ordinance of Baptism in the same way, up to the present day, and that the baptisms of the churches of both Greece and Rome cannot save. Oh! no," he exclaims in his irony "nothing can do that except the DIP theory of the Baptists!" It seems to have taken 454 years for the "think-so" artist to conjure up his novel picture. Let us use a little common-sense about this baptismal question. Does it seem likely that the Lord did not know what he was talking

about when he commanded the disciples to go and teach all nations. That is plain English. Did he get that far and then lose himself for the want of a word capable of giving a definite command to his disciples? That is just what these baby-christeners are trying to make us believe he did. He who could make every one hear the gospel in his own tongue, wherein he was born, could certainly use a word, the meaning of which would, easily and thoroughly, be understood by all those to whom he spake. Had there been no DEFINITE WORD in the language in which he used to express his commands, it would have been very, very easy for him to have made one to suit his purpose. In what position does this quibbling place our gracious Lord? Let me illustrate. A man has a horse, a sheep and a cow feeding in a field. He says to his servant, "Go, fetch me THE ANIMAL from the field." Which beast would he bring? He might legitimately conclude, that either would do. If the man wanted the horse and his servant brought him the cow, who should be blamed. It was the owner's fault that he did not get what he wanted. Something similar is what these sprinklers would have us to believe that our Lord has done in the use of the word BAPTIZE. And that is just what he has done if the word means TO DIP, TO POUR and TO SPRINKLE. Does not such

a rendering of the word dishonor the Lord? All the Jewish laws were imperatively and strictly definite. It follows, therefore, that if pouring or sprinkling becomes acceptable to the Lord he has become a changeable being, and that is absolutely contrary to his nature. If the trumpet give an uncertain sound, who shall prepare for the battle?





CHAPTER IV.

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Dictionaries triple tongued.—Their additions could not change the meaning of the word baptidzo.—Their addenda only given for the accommodation of the Roman Catholic Church and its immediate followers:—The Pope, as the Vicegerent of Christ, claims the power of MAKING LAWS, AND CHANGING ORDINANCES.—The mark of the Beast.—A flippant Methodist's matter-of-opinion baptism.—The Saviour's final command.—A handful of water not a pailful.—A disobedient servant deserves reproof: so do we as God's servants.—Proof.—Why was Jesus baptized?—The Author's once indignant feelings at the thought of the Baptists rejecting babies.—The Mormons dip.—Some people think God's Mercy stronger than his Justice.—The tree of Knowledge.—General Boothe's advice.—Baptism of the Holy Spirit.—Water baptism.—Boothe throwing dust.—God's law our standard.—Old and new Wills.—The Samaritan woman's mistake.—sprinkling a delusion.—We must give a personal account at the Great Judgment.

ALTHOUGH our learned lexicographers give a triple meaning to the word BAPTIDZO, that does not prove that its prime, original meaning was simply TO DIP. True, many words in the English language have entirely changed in meaning during the

last four or five hundred years, but there has been no change whatever made in the original meaning of this word baptidzo. There are simply other, secondary meanings added to it. We all know that the word SPRINKLE, never means TO DIP. And we are fully aware that the word POUR, never means to sprinkle. And just so, the ancient people understood the word baptidzo meant TO DIP or immerse. Indeed, all scholars know and acknowledge this. Sycophants ONLY and ALONE say otherwise. The Church of England, as well as the Methodists, Presbyterians, Congregationalists, etc., use either of the modes, —SPRINKLING, POURING OR IMMERSING—and do so conscientiously because they believe that all three modes are scriptural and equally illegible. We, Baptists, just as firmly believe that IMMERSION is the ONLY, scripturally authorized mode. Hence our exclusiveness. All scholars acknowledge that we are right, both in our MODE and SUBJECT. The only difficulty lies here,—we cannot accept either sprinkling or pouring, because they are not scriptural. Nor can we accept the tenets of the Church of Rome. That church believes that the Pope, as the Vicegerent of Christ, has the power to MAKE LAWS and CHANGE ORDINANCES. For this usurped authority they have no "Thus saith the Lord!" Protestant England has simply adopted the

theory of Roman Catholic Italy in this particular—hence I understand that the Pope claims the Episcopal Church. Archbishop Hughes, of New York, says that “as the Church of Rome is infallible it has a right to make its own laws.” Then may we not ask: Is not this sprinkling and crossing on the forehead the Mark of the Beast? “And I saw as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his MARK, and over the number of his name, stand on the sea of glass.” “And the beast was taken, and with him the false prophet that wrought miracles before him, by which he deceived them that had received the MARK OF THE BEAST, and them that worship his image. These both were cast alive into a lake of fire burning with brimstone.” Revelation XV, 2. and XIX, 20.

I one day heard a flippant Methodist say,—that baptism was merely A MATTER OF OPINION. Who is right? How does that agree with the command of the Lord in Matthew XXVIII, 20. “Teaching them to observe all things whatsoever I have commanded you.” A Presbyterian, when pressed hard for a reason for his belief in sprinkling, said, “Oh! I would have to write a book.”

Yes, he would have to write a book and continue writing on until doomsday and even then could not bring forward a single proof or example from the bible. Some claim that sprinkling is the more decent and easy mode of baptism, and fancy that a few drops of water are as good as a river. What would you think of the servant whom you had sent for a pailful of water, if he return to you with a spoonful? Would that be complying with your command? Certainly not! Would you not feel like giving him a very severe reprimand and forthwith order him to, at once, return and do as he was bidden. How much more insulting must it be to the Most High Majesty of heaven to change or disobey His law? If you have any doubt of this, please read the following quotations very carefully:

"For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus." Revelation XXII 18-20.

"Hear now this, O foolish people, and without understanding; who have eyes, and see not; who have ears, and hear not. Fear ye not me? saith the Lord, will you not tremble at my presence, who have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it." Jeremiah V, 21-22. As it was in the days of Jeremiah so it is now—the people love this "non-essential" lie. Having eyes and ears they neither see nor hear, spiritually.

Why was the Lord Jesus baptised? He knew no sin, neither was guile found in his mouth. It was not because he was a sinner. "Then cometh Jesus from Galilee to Jordan unto John, to be baptised of him. But John forbade him, saying: I have need to be baptised of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: FOR THUS IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS. Then he suffered him. And Jesus, when he was baptised went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him. And lo, a voice from heaven saying: This

is my beloved Son, in whom I am well pleased." Matthew III, 14-17.

Here we have the witness of the Father through the Spirit to the righteousness of the act. Should we be less anxious to fulfill this righteous act, and thus obey the last command which was given by our Lord before he ascended up to heaven? Many people say that the Baptists believe that baptism by immersion is a saving ordinance. The Baptists, above all others, do not teach, do not believe such nonsense. Many zealous people in connection with other denominations do. We had an English Church minister in this city of Brandon some time ago, who was anxious to baptize a baby, and to induce the mother to have the babe baptized, he told her that if it died without its being baptized it would go to hell. He asked another woman who was going to England if she was not afraid to take her child across the ocean without having it baptized? It does seem to me that that man knew little or nothing about the plan of salvation; though he was a minister of the gospel. Many years ago it was common to hear it said that Baptist preachers declared there were infants in hell not a span long. I once heard a man say that he heard a Baptist minister preach that doctrine.

I then knew that the following portion of scripture was applicable to that poor minister's case:—"Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you. Matthew V, 10-12.

I have been a Baptist about fifty-three years and during that long period I have been constantly hearing Baptist ministers preach, but I never heard anything about infants of a span long, or any other length, being in hell. No, Baptist ministers believe the bible and are guided by it alone. I was christened in infancy and taught to believe that it was a God-ordained ordinance to baptize a babe at eight days old. In the little town where I was born there were only English and Independant churches. I now remember my childish indignation on hearing that one family refused to have their babies christened. I thought it a terrible crime on the part of the parents. In that belief I remained until I was about eighteen or twenty years of age, as nearly as I can remember. From

that time until I was twenty-seven I was straddling the fence, unable to do away with the validity of my baby baptism. In that state of mind I came to Canada where it was my lot to fall amongst Baptists. Although a Baptist in principle I am not sure that I was ever in a Baptist meeting until I came here. The first baptism, by immersion, I had ever seen was a convert to Mormonism. It took place in Lake Erie when Mormonism was in its infancy.

Many, very many are led to think that ADULT BAPTISM is of no consequence on account of the constant "non-essential" that has been drilled into them, through their having been sprinkled when they were babies. Whenever they do think of following the Saviour's example by going DOWN INTO the water, being baptized, and then COMING UP out of the water, the old enemy stands ready to dull their conscience and they, in this way listlessly drift down the stream of time. They do not anxiously ask the Lord the solemn question: "What wilt thou have me to do?" but they lull themselves with the idea that God is merciful, and if they do neglect to perform their duty he will not call them to account for it. Many are presuming on the mercy of God, forgetful that he declares himself to be a

God of inflexible justice, who will not sacrifice one of his attributes at the expense of another. All his attributes harmonize. Justice and mercy kiss each other in Christ, and that dear Saviour himself says, "If ye love me, keep my commandments." Adam and Eve had the tree in the centre of the Garden of Eden to prove their obedience. They were told the consequences and yet they took the forbidden fruit and fell, and all their posterity with them. Time would fail us to tell of the many others who disobeyed and invariably received just punishment. Some flatter themselves by thinking that God does not take notice of small things, but what does his word say—for every idle word that men speak they will have to give an account. The very hairs of our heads are numbered by him with whom we have to do.

My attention was called to a portion of the War Cry in which it was stated that a man went to General Boothe to know what he should do about baptism. The General advised him to pray for the baptism of the Holy Spirit. The bible does not teach any such baptism. Is it not strange, therefore, that one of the generals—no less than the generals!—of God's great army of christians should be guilty of giving such grossly misleading, marching orders. Surely

Mr. Boothe should see that he was walking worthy of the vocation wherewith he was called. And if he would only turn to the fourth chapter of Ephesians and inquiringly read it, in the fear, love and presence of the "Captain of our Salvation" he would immediately see that there is only—"One Lord, one faith, ONE BAPTISM." Only ONE BAPTISM. Now, which is it? The baptism of the Holy Ghost, or the baptism of water? Let us see. And while seeking out this truth let us endeavor TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE. Before Jesus gave his Apostles their grand commission, we find that he prepared them thoroughly for their work, as we will see by reading the following passages: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts I, 5. "But ye shall receive power, after that the Holy Ghost is come upon you: And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and UNTO THE UTTERMOST PART OF THE EARTH," 8th verse. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And

they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts II, 1-4. This is the ONLY BAPTISM of the Holy Spirit which we find recorded. This is the FIRST and LAST of it. The office of the Holy Spirit is not to baptize, as we may learn from Christ's own lips, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another 'Comforter,' that he may abide with you for ever." John XIV, 15-16.

Now what result followed the baptism of the Holy Spirit? Let us see. "And there were dwellers at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. They were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, Medes, Elamites and the dwellers in Mesopotamia, in Judea, Cappadocia, Pontus and Asia; Phrygia, Pamphylia in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes; Cretes and Arabians, we do hear them speak in our tongues

the wonderful works of God. And they were all amazed and were in doubt, saying one to another, What meaneth this? Others mocking said, 'These men are full of new wine.' Acts II, 5-13." Now, the Lord's prophecy was then and there fulfilled, and being fulfilled, there is no more of it: but the "Baptism of water" was to be continued to the end of time. It WAS, IS, and SHALL BE used as the test of the love which believers bear toward the Saviour, as well as their answer of a good conscience toward God. The element of water seems to have been chosen of God because no other could admit of being buried in it and, retaining life, rise out of it. It is an emblem of the burial and resurrection of Christ—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Romans VI, 3-5. "Buried with him by baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Colosians II, 12. When a man believes, is he not born of the Spirit? What need

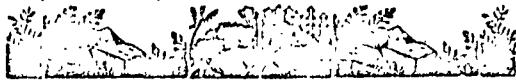
then is there of the baptism of the Holy Ghost? Is not the teaching of Mr. Boothe throwing dust into the eyes of the awakened soul, to prevent him from following the command of the Lord? In this case does not Mr. Boothe make himself the arbitor of his own law, thereby dishonoring the Law of God? We are not to believe every spirit, but to try them by the word of God, that we may know whether they are of God. If we do this we shall reject many things which are taught of men who profess to be teachers sent from God. Some contend that they are right because God prospers them. To such I would put the question, How did God prosper his people when the High Places were not taken away, after their prosperity under a good king, who had served the Lord. We find that terrible BUT, BUT the High Places were not taken away, still the doleful cry. His argument of "prosperity" is a very poor one for baby sprinkling. The great General Boothe (?) brings on this inquiring person the sin of omission. If Mr. Boothe's advice is taken we must, of necessity, disregard and disobey the orders of Jesus Christ.

One man admitted that he thought the Baptists had the best of the argument, but as he found, somewhere in the

Old Testament that God said HE WOULD SPRINKLE CLEAN WATER UPON THEM, he thought that a reason for sprinkling babies. Is not this like going back on an old will, when you have a new one in your hand. Christ says go ye and BAPTIZE, not SPRINKLE. The Samaritan woman wanted no SPRINKLING from Christ's wells of salvation: she wanted a full, long drink to cool and satisfy her longing, thirsty soul. "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus, therefore being wearied with his journey, sat thus on the well; and it was about the sixth hour. There came a woman of Samaria to draw water; Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him; How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is, that saith to thee, Give me to drink: thou wouldst have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with and the well is deep: from whence then hast thou that living water? Art thou greater than our father

Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water; that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither. John IV, 5-16.

After all what good does baptizing or christening a baby do, unless it is a saving ordinance? If it is not a saving ordinance, then it is a delusion of the worst kind, inducing the children to believe that they are, WHAT THEY CERTAINLY ARE NOT, brought into the church by a few drops of water sprinkled on the forehead; while they are unconscious of the rite that has been forced upon them. They are taught to believe that, that is all God requires of them, though of themselves they took no part in it; the spousors taking the responsibility. Will one man be answerable for another when they come before the great white throne? Each one will have to give an account of his own stewardship there.



CHAPTER V.

Our duty to warn and entreat.—BELIEVING, a saving act.—BAPTIZING, an obedient act.—Our acts should be spontaneous.—The Author's belief in the salvation of all children.—Scripture proof.—How Christ treated YOUNG CHILDREN.—Adam's race born in sin.—Jesus redeemed them.—Parentage no obstruction to salvation.—Babies cannot break any law, therefore not culpable.—Death passed upon all, as the consequence of Adam's fall, hence the temporal death of babies.—Through Christ they shall live and meet us at the "Golden gates".—Those whom John immersed confessed their sins, babies can not confess, therefore not eligible.—Christ had no personal sin—He bore ours.—No one forgotten in his death—His Will included all.—Personal sin alone debars from heaven.—Christ's baptism represents the washing away the sins of the world by the shedding of his own blood.—Baptism and circumcision.—A pointed argument.—Relief and Repentance come before baptism.—Jesus preached repentance.—Some palpable mistakes,—God's word the highest authority.

WE can only warn and entreat sinners to repent and turn to God, who has promised that he will not cast out any who come to him in faith. BELIEVING, then is the SAVING ACT, and BAPTIZING,

is the OBEDIENT ACT. This is the freewill offering of ourselves to the Lord, who gave himself a ransom for all who will accept the salvation he has promised, and provided for us all through the shedding of his own most precious blood. I would here, as a Baptist, give my belief as to the salvation of those children who die in infancy, before they know good or evil. When children were brought to Christ he said, "Of such is the Kingdom of heaven." This is our proof of the salvation of children. Without baptizing them he put his hands on them and blessed them. "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me. and forbid them not; for of such is the Kingdom of God. Verily I say unto you, Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them." John X, 13-15. Truly He shall see of the travail of his soul and be satisfied.

As all the posterity of Adam are born in sin and spapen in iniquity, does it not follow that there is no salvation except by the life, suffering and death of the Lord Jesus who

has purchased us with his own blood? That being the case, I believe that all children, from the first to the last, are saved, no matter what their parentage may have been. As SIN is the transgression of the law, and as babes are incapable of breaking a law which it is impossible for them to understand, they are not in any way culpable. But as DEATH came by SIN and as an unclean thing cannot bring forth a clean thing, and as death has passed in this way upon all men, therefore babies suffer the penalty and die a natural death. But thanks be to God who giveth us the victory through our Lord Jesus Christ! "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruit; afterward they that are Christ's at his coming." I Corinthians, XV, 21-23. Though babes thus die, through the curse of the law, Christ, having taken away that curse through his death, has redeemed them from an eternal sleep; and through him, when the last trump blows, they shall awake from their slumbers and with us they shall soar upward to meet their blessed Redeemer in the skies. Oh! Joyful thought! that so many of our dear ones, who have died without committing personal sin, shall surely meet us at the GOLDEN GATES to

welcome us, sustained, weary, old pilgrims Home!

Those whom John the Baptist immersed had committed sins. "And they were baptized of him in Jordan, CONFESSING THEIR SINS." Matthew III, 6 Babies could not confess their sins, even if they had any, and, therefore, John did not baptize any babies. Our dear Saviour, himself, had no sins OF HIS OWN to confess, but "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL." Isaiah LIII, 4, 5, 6. Most gracious God make us truly thankful for the precious truth, that, "The Lord hath laid on Him the iniquities OF US ALL." Not one forgotten. Personal transgression of God's law, only, can condemn us. Our condemnation before God the Father was just, and Jesus Christ, his only begotten Son, as our substitute, may have confessed the sins of the whole world to his Father, to John who was about to baptize him, and to the great congregation of people who stood

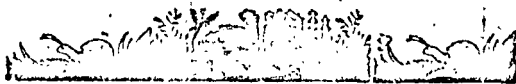
on the banks of the Jordan. All this he MAY HAVE DONE and we are certain and know WHY he did so, for his own words are,—“for thus it becometh us to fulfil all righteousness.”

Many tell us that baptism came in the room of circumcision. As a Jew, born under the Law, Jesus was circumcised when, EIGHT DAYS OLD, therefore, he did not need to be baptised in place of it. The argument that baptism came in the room of circumcision, is puerile—it is futile; aye, it is false! It amounts to nothing. There is no evidence in the bible of any person's being baptized BEFORE he believed. We have already shown that John's baptism was to repentance and the belief in Him of whom John the Baptist was the forerunner. So we see that BELIEF and REPENTANCE, both, precede baptism. In following this argument, we find Jesus calling for REPENTANCE as John had done. “From that time Jesus began to preach and to say. Repent: for the Kingdom of heaven is at hand.” Matthew IV, 17. Very many excuses are framed for the use of baby christening. It is common when persons become converted for them to seek the counsel of men in preference to the counsel of the Lord as given to us in his written word. Instead of asking a Preacher, or a member

of a church, what to do, if they would go to the bible for direction it would be next to impossible for them to go astray. The command is so plain that a child can understand it. It is only by the mind's having been warped by traditional teaching that it becomes beclouded, and that the understanding becomes darkened; and thus the seeker after truth finds himself led aside from the plain path of duty. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; BUT HETHATDOETH THE WILL OF MY FATHER who is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity therefore &c.

Therefore whosoever HEARETH these sayings of mine, and DOETH them, I will liken him unto a wise man, who built his house upon a rock; And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that HEARETH those sayings of mine, and DOETH THEM NOT, shall be likened unto a foolish man, who built his house upon the sand; And the rain descended, and the

floods came, and the winds blew, and beat upon that house and it fell: and great was the fall of it." Matthew VII, 21-27. Now, you have no excuse—you have read what the Saviour, himself, says about the matter. If a truly converted person would only go directly to Christ for advice and ask him what he should do, there would be less contention and strife would forever cease. This claiming the right of our own opinion; where there is a plain and positive command of the Lord to the contrary, I have no sympathy WITH, nor charity FOR! The only sure thing for mortal man to do, is to obey without quibbling, or asking questions of men. In asking the Lord and taking his word we have the highest authority for action. This is the only sure and acceptable way. This is the holy way in which the ancient Prophets trod. The way of obedience leads from earth to heaven: from being banished as aliens, to be restored to our heavenly Father's love and eternal watchful care.



CHAPTER VI.

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Pedo-baptists dip.—Sincerity no criterion.—The greatest dupes often the most sincere.—Examples.—The author's indignation beautifully eloquent.—the Church of England and Nichodemus compared.—The mystery of the new birth.—Cannot see the wind, though we feel it.—No change in man's external, bodily shape.—The life changed.—New friends, thoughts and actions.—The unconverted not fit subjects for baptism.—Cannot believe by proxy.—The personal pronoun ye or you.—MUST, no MAY or CAN about it.—No choice of commands.—The command single and definite.—Stupidity and folly of sponsors.—No bible authority for sponsors, godfathers or confirmation.—We should all be confirmed in the Truth (i.e.) made strong in the faith of Jesus Christ by learning his commands and obeying them.—We must have something better than that which the law provides for us.—God only can change the heart.—Christ in us the hope of glory.—Outward ceremonies have no saving power.—Faith and works combined a sure sign of a sure footing.

MANY pedo-baptist ministers, sooner than lose a member, will baptise a candidate in any way in which his fancy may lead him to choose—either by sprinkling, pouring or dipping. Their excuse for doing so, is the sincerity of the candidate. Just as if

SINCERITY gave a person a RIGHT to disobey God! Preposterous!! If that was so, then all error would be right. The mother who casts her dear little babe into the Ganges, or even into the very jaws of the "Sacred Crocodile" is perfectly sincere. She, undoubtedly, does so believing that she is obeying and appeasing the wrath of her avenging God. She has been taught to believe a lie, and hence she worships the being, or object which she has been taught to believe was God. A man in the woods, on a dark day, might be very sure that he was going due east while he, in the midst of his sincerity and sureness, was travelling in an opposite direction. If the man produced his compass, and believed and attended to its needle's pointing north and south, he would immediately change his course, especially if he heard the hungry howlings of the ravenous wolves in the distance. So it is with the human family, they must take the bible as their infallible guide while moving through this thorny, wilderness world through which they are passing:—

"Dark and thorny is the desert,
Through which pilgrims make their way,
But, beyond this vale of sorrow,
Lie the fields of endless day."

Many who have been taught to believe that christening

babies is of God, truly and conscientiously think it is so, and think it strange that others, who know the truth, do not rantize or sprinkle their children. That was the experience of the writer until God in his providence was pleased to enable him to see that to be sin which he, by wrong teaching, believed to be a holy and just command of that just and holy God who changes not—whose commands are immutable. How long, Oh! Lord, just and holy, shall thy people retain their HIGH PLACES and bow themselves to the "Man of Sin" by putting the mark of the Beast on the foreheads of their children, for if christening be not of God it must, certainly, emanate from man or the Evil One, who goeth about like a roaring lion seeking whom he may devour. This baptising any other except believers, is a very potent artifice of his Satanic Majesty!

How plainly and emphatically did Jesus speak while teaching Nichodemus. Once more hear his words: "There was a man of the Pharisees, named Nichodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him

Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." John III, 1-3.

The first step in religion is to be born again. Obedience, then, is sure to follow. After a child is born it grows, gradually, up to manhood: so young converts grow in grace, and in the knowledge of the Lord their God until they come to the full stature of a man in the Lord. The NATURAL MAN cannot understand the mystery of the new birth and, therefore, he is not an eligible subject for baptism. The unconverted, full-grown man and the unconscious babe are almost in similar positions so far as baptism is concerned. The man WILL NOT and the babe CAN NOT believe and no one can believe for them by proxy or otherwise and, therefore, they are not fit subjects for baptism.

It is that particular, personal pronoun, ye—(ye must, or you must, be born again) that puts it out of the power of any human being to do, or believe, for any person but themselves. That being the case surely we cannot avoid seeing the stupidity and folly of all the trashy traditions and superstitions which are taught by those who profess to be guided by the word of God.

We read nothing in the bible about sponsors, godfathers or godmothers, or the rite of confirmation, as used by the

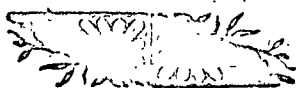
Churches of Rome and England. It, certainly, is well to be CONFIRMED IN AND BY the truth of God's word, by learning and being thoroughly established in all its precepts and commands, as well as its glowing invitations and its numerous, unchanging promises. Without being born of the Spirit nothing else amounts to anything. Our works serve to deceive us; for by the works of the law no flesh can be justified,—“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.” Galations II, 16. When parents and people try to make themselves and their children christians by the rites of their church, or by the deeds of the law, they take the work out of the hands of God, as he only can create in us clean hearts and renew right spirits within us. Truly, faith in Christ constitutes a new creation. We are new creatures in Christ Jesus. Christ in us the hope of glory. Without that new nature we cannot be saved, for out of Christ God is a consuming fire. We may observe outward forms and ceremonies, but these have no saving power in them. Good works are good, but they must be accompanied by faith or they will be of no account whatever. There is nothing in works to

merit eternal life, for in God's sight they are nothing but filthy rags and, therefore, those who expect to be saved by their works are deceiving themselves most grievously. Yet, our works and labors of love are, in and through Christ, very acceptable to God the Father because they are the natural fruits of the Spirit—the product of our faith. Our works prove to the world that our faith is genuine. Hear what James, a servant of God and of the Lord Jesus Christ has to say about this matter. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." James I, 27. Again hear him, "What doth it profit, my brethern, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith and I have works; shew me thy faith without thy works, and I will shew you my faith by my works. Thou believest that there is one God, thou doest well: the devils also believe and tremble. But wilt thou know, O vain man, that faith

without works is dead." James II, 14-20. Now hear what Christ himself says about confession and works,—“Whosoever therefore shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” Matthew X, 32-33. When sending forth his disciples he said,—“He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.” Matthew X, 40-42. Faith and works always go hand in hand. “Whosoever will come after me, let him deny himself, and take up his cross and follow me.” “If ye love me, keep my commandments.” “Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” Mark VIII, 38. “Believe on the Lord Jesus Christ, and thou shalt be saved.” Acts

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XVI, 31. "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts XXII, 16.



CHAPTER VII.

Salvation all of Grace.—Obstacles always thrown in the way of seekers after truth.—Traveller's false assertion.—DOWN INTO some say, means NEAR TO.—Strange proof.—Simple, yet very difficult propositions.—Mountain caves are often inhabited.—Waters often dry up in summer and return in fall.—What men wish, they readily believe.—The truth often subverted by error.—Complaints against the Baptist's "Close Communion."—Men's faults do not change the truth.—The converts prayer.—The different significations of adult baptism.



SAVATION is all of grace. The Lord Jesus Christ has made ample satisfaction for sin to save every one that believeth on him. He is willing and able to save to the uttermost all who come unto him, but there are many adversaries doing all they can to prevent people from coming to him that they might be saved. Statements are made which are untenable—such as, that 3,000 persons could not be baptized in one day, that is, by immersion: that recent travellers say—that there is not enough water in the pools of Aenon in which to immerse the whole body: that DOWN INTO does not mean what it says, that it only means NEAR TO OR ALONG-SIDE; that going UP INTO a mountain, does not mean get-

ting up into its ponderous shady sides, or even on top of it. How strange it is that people will use such spider-web excuses. This is what God's word says about that day of Pentecost,—“Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.” Acts II, 41. Who dares to say that God is a liar? Now let us see about the second objection,—Generally all the small streams and pools dry up in the great heat of summer, but fill up again in the fall and spring. It is an established fact that even lakes of expansive water have vanished from this earth, but this admitted fact does not nullify the truth of the following statement,—“And John also was baptizing in Aenon near to Salim, because there was MUCH WATER THERE.” John III, 23. Therefore this objection has no force whatever! Baptist statistics show that there was ample time in which to baptize three thousand or more, so that all these fancied obstacles are but the corrupt longings of a vitiated will or wish; a phantom, a mere imagination of the brain to thwart the truth, and build up superstition, tradition and form in its place, as the Jews did,—“But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the Kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go

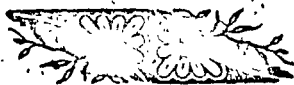
in." Matthew XXIII, 13. Oh! what a dangerous position! to be teaching for doctrine the commandments of men. Neither entering the kingdom themselves, nor permitting others to do so. Another strange means used to silence Baptists is to single out some one of their number take their faults, both real and imaginary, and parade them before the world. Few churches are without some WORLDLING who has, for some sinister motives, crept into the church. The twelve disciples had one Judas. Surely the exponent of such false statements and foul arguments should feel abashed and blush when he walks into the light of our lucid arguments, which are so buttressed by the word of God. ~~Men's faults do not invalidate evidence, especially when that evidence is adduced from the bible. "And after six days Jesus taketh Peter, James and John his brother and bringeth them up INTO an high mountain apart." Matthew XVII, 1. "And Mary arose in those days, and went INTO the hill country with haste, into a city of Juda." Luke I, 39. No one but an outrageous shuffler, or an egregious dunder-head could mis-construct or mis-interpret the word INTO in either of the forgoing texts. What the word means in the one verse it also means in the other, so that we have no absolute necessity of showing that there are beautiful, cool caves even within the very~~

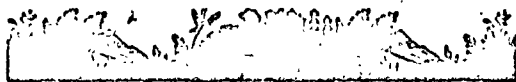
bowels of the mountains into which Christ, and his disciples might have entered. Such subterfuge serves but to disgrace its author—it in no way beggars, or cripples our beautifully elastic English language. Under these circumstances would it not be well for the young convert to place himself at the feet of Jesus and say,—“Lord, what wilt thou have me to do?”

The cry of “bigotry” which has so often been raised against the Close Communion Baptists is most easily and justly met by simply stating that we, as well as the Presbyterians, Episcopalians, Methodists and others believe that the ordinance of baptism precedes the ordinance of the supper and, therefore, we expect them to concede to us the same privileges which they, themselves, enjoy. The difference between them and us lies in the simple fact that they have THREE modes of baptism while we have only ONE; and that while they acknowledge us to be right both in our mode and subject of baptism, we can not acknowledge them to be right, in either their mode or subject in the sprinkling, or pouring of infants.

The Eunuch PROFESSED before Philip baptized him: “I believe that Jesus Christ is the Son of God.” Acts VIII,

37. Baptism SIGNIFIES a death, a burial and a resurrection,—“Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection.” Romans VI, 3-5. “Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.” Colossians II, 12.





CHAPTER VIII.

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The Assembly's definition of Sin.—Strange illustrations.—What the bible says about it.—St. Paul knew all about it.—What sin really is.—Scripture proofs.—Secret sins.—Sin destroys both body and soul.—Eve's prying notion.—The devil a liar from the first.—Sin the origin of shame and fear.—Sin is poly-faceted.—Jesus the on'y intercessor.—He gave Himself as a ransom for all. I. Tim. II, 5-6—Idolatry.—The sin of Quakers and Salvationists who do not keep the ordinances of Baptism and the Lord's Supper.—Their false excuse.—They are not sinless who do not obey Christ: strange infatuation!—Obeying Boothe and disobeying Jesus.—Why saints cannot commit sin.—Scripture proof.—The two natures, in the same person quarrelling, Gal. V, 17 and Rom. VII, 25 —Those who think they live without sin deceive themselves. I. John 1, 4.—All should know the scriptures so that they might be able to judge correctly what they read and hear.—Priestly confession and bible confession, James V, 16 —Confessing our faults one to another brings reconciliation and peace.—Confidence is restored.—Quarrelsome wives and husbands.—Confession explained.—Its bad influence.—Filthy communications corrupt good morals.—Supererogation and Grace.—Works nothing but filthy rags.—Salvation a "Gift."—Proof.—Works necessary to show that we are christians.—Some christians not allowed to interpret the

the scriptures for themselves.—What the authors of the Epistles etc. thought of the Pope.—Scripture proofs.—Certain parties continue to persecute the Church of God.

WHAT has been advanced is in accord with the word of God, that is, that the baptism of infants and unbelievers either by sprinkling, pouring or dipping is unscriptural then it follows that it is sinful. The Assembly's Catechism defines sin as follows. "Sin is any want of conformity to the law of God." On the same line of reasoning, aspersing or pouring a believer is equally sinful because they are not in conformity with the word of God. Many people have very strange notions about sin and what constitutes sin. Some of the Salvation Army tell us that if you thought of robbing anyone—of breaking into your neighbor's house and stealing his goods, but afterwards deciding not to do so, the THOUGHT of doing it would not be sin. Let us read what the Lord has to say about the SINS OF THOUGHT:—"But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew V, 28. That is plain speaking by the Lord himself, about the SIN OF THOUGHT. Hear St. Paul,—“What shall we say then? Is the law in? God forbid. Nay, I had not known sin but by the law: for I had not known

lust, except the law had said, 'Thou shalt not covet.' But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." Romans VII, 7-8. From these passages we learn that the longing for the goods of others is sin. Let us read the law of Moses,— "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbors." Exodus XX, 17. "Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or anything that is thy neighbor's." Deuteronomy V, 21. Can we all say as St. Paul did in Acts XX, 33-35,— 'I have coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that, so laboring, you ought to support the weak, and to remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

This brings us face to face with secret sins. We may appear to others to be sinless, on account of our avoiding the flagrant sins of stealing, lying, swearing, murdering,

etc., but God looks on and judges us by the thoughts of our hearts—by those hidden sins of mind, or body which are known to God only. But however secret we may think the sin against the body may be, it is pretty sure to be found out because, sooner or later, the miscreant will have to acknowledge it to his physician. That kind of sin involves body and soul. Truly we may ask—what hath sin wrought? The prying propensity of mother Eve, no doubt, had much to do with her sin. The old serpent excited the prying notion in the heart of Eve and that brought on the lust of partaking of the forbidden fruit. Up to this lusting time Adam and Eve do not appear to have thought of the fruit of the tree of knowledge of good and evil as being good for food, or pleasant to the eye. Eve seemed not to know anything about these things until Satan told her, and by his lie assured her, that God did know that she should not surely die. “Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the trees of the garden. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened and they knew that they were naked and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day. And Adam and his wife did hide themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden and I was afraid because I was naked, and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Genesis III, 1-13. The serpent made it appear & very de-

sirable thing to taste of the fruit, not only for the pleasure of eating it, but more, perhaps, for the knowledge of good and evil, thus giving them the properties of gods in knowledge. She was determined to gratify her prying propensity. She partook of the fruit, gave to her husband and he partook of it; their eyes were opened and shame and fear fell upon both of them, and they sewed fig-leaves together and made for themselves aprons. Hence the origin of clothing. Now they are afraid. Sin brings fear. Sin has its sweets, and it holds out something pleasant and desirable, but like the wine when it moveth itself aright in the cup, at the last it biteth like a serpent and stingeth like an adder. As this passage of scripture in itself may do good, permit me to transcribe it in full,—

“Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags. Harken unto thy father that begat thee and despise not thy mother when she is old. Buy the truth and sell it not, also wisdom and instruction and understanding. The father of the righteous shall greatly rejoice, and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bear thee shall rejoice. My son, give me thine heart and let thine eyes

observe my ways. For a whore is a deep ditch, and a strange woman is a narrow pit. She also lieth in wait as for a prey, and increaseth the transgressors among men, Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Proverbs XXIII, 20, 32. Sin's baits are pleasure, gain, &c., which arise from want of conformity to the laws of God, and when such pleasures are indulged they only produce fear, guilt, shame and a desire to get away from God, knowing that sin is the thing that God hates and will punish.

Sin has many phases. There are sins of omission; sins of commission; sins of the heart, tongue and body; evil thoughts, evil speaking, swearing and lying, fornication, forgetfulness of God, deceit, oppression, usury, disobedience to any given law of God; IDOLATRY, such as the intercession of angels, the Virgin and saints, in addition to all the heathen idols of wood, stone, &c. The bible teaches that the only intercessor between God and man is the Lord

Jesus. "For there is one God, and one mediator between God and men, the man Christ Jesus." Timothy II, 5. It follows, therefore, that it is idolatry to invoke angels, or the Virgin, or saints, or any other creature. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the head from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not, taste not, handle not, which all are to perish with the using) after the doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body, not in any honor to the satisfying of the flesh." Colossians II, 18-23.

Here the apostle shows us that such things have a show of wisdom in will worship and humility in neglecting the body—in punishing and not sparing it: as in penance, which is endured as an expression of repentance for sin. How this condemns the teaching of the Church of Rome. How easily men are led into sin by this will worship, either by neglecting to do what the Lord has commanded,

or doing that which he has not commanded.

The Quakers and Salvationists ignore baptism altogether and excuse themselves by professing to have been baptized by the Holy Ghost. Does not common sense revolt against such a conclusion—against the plain teaching of the word of God, which plainly proves that water is the only element in which believers are to be baptized. Read Acts VIII, 36-39, to which we have already referred. What can we say, or think about their living without sin so long as they neglect to follow the Lord in baptism? Can they be loyal subjects of the King of kings? Should Queen Victoria command so small an act of obedience and you refuse to obey, would you be a loyal subject? If you disobey, you take the attitude of a rebel. Yet this is what the Salvation-Army do while singing and professing that "Where He leadeth we will follow." They say they live without sin and yet continue living in positive opposition and disobedience to the two last commands of the Lord. They depend upon, and obey more freely, the command, or order of their great General Boothe, than the command of King Jesus. It seems strange to me that any persons thinking they live without sin can thus deceive themselves. "But if we walk in the light as he is in the light, we have

fellowship one with another, and the blood of Jesus Christ his son cleanseth from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar and his word is not in us." I. John I, 7-10. "If they sin against thee (for there is no man that sinneth not) &c. I. Kings VIII. 46. "If they sin against thee (for there is no man which sinneth not) &c. II. Chronicles VI, 36. "Who can say, I have made my heart clean, I am pure from my sin?" Proverbs XX, 9. "For there is not a just man upon earth that doeth good and sinneth not." Ecclesiastes VI, 20. "For all have sinned and come short of the glory of God." Romans III, 23. The 9th verse of I. John III, seems to contradict what the same writer says in I. John I, 8. But the seeming contradiction is easily explained. John says that whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin because he is born of God, "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of

glory." Colossians I, 26-27. Long as Christ is in the christian, AND HE IS IN EVERY CHRISTIAN THROUGH THE INDWELLING OF THE HOLY SPIRIT, the strong-man, though well armed, can never enter to dethrone the Master, who promised that he would send the Comforter to make his abode with those who would believe upon him. Therefore, the Spirit of God is in the believer, and that new nature and seed which are no less than the absolute power of God unto Salvation, cannot sin (that particular sin which condemns to everlasting death.). But so long as we are in the flesh, we shall have the flesh lusting against the spirit. "For the flesh lusteth against the spirit and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Galatians V, 17. "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Romans VII, 25. Here the word harmonizes in the TWO NATURES. This goes to prove that we cannot live without sin; but, thanks be to God! it is written, "If any man sin we have an advocate with the Father, Jesus Christ the righteous." I. John II, 1.

My opinion is that if the best of men would watch their

own thoughts for a little while they would come to the conclusion that the heart is deceitful above all things and desperately wicked, and not flatter themselves that they can live without sin. Living in disobedience and not knowing they are doing so shows a vast amount of ignorance in bible truth. We should all search the scriptures and try the spirits by the word. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God." I. John IV, 1-2. This shows the importance of sifting all we read or hear, or are taught. Every one should be so familiar with the bible as to know, when he hears any doctrine set forth, that it is or is not in accord with the word of God, and that therefore, he may justly assent to it, or dissent from it.

How does confession to the Roman Catholic Priest agree with the bible? The confession of the bible is simply to confess our faults ONE TO ANOTHER. "Confess your faults ONE TO ANOTHER, and pray one for another that ye may be healed." James V, 16. The way I understand this is that some wrong has been done, and by that wrong a

brother has been greived, or wounded in mind. Then the best and easiest way is to confess that you have wronged your brother or friend, not to a priest but to the person who has been wronged, so that he may forgive the offender, and that friendship may be restored. If the advice here given were taken, what an amount of hard feelings and revengeful thoughts it would save. How many families would be made happy if that conciliatory rule were followed; who are daily made miserable by the bickering of man and wife. If it be the unlucky lot of any of my readers to be in the bickering mood, please try the following remedy. Enter into a mutual agreement with each other that you will not entertain any surmises about each other's private life, and mutually tell your thoughts, not to neighbors, but to each other, so that an honest explanation may be given, and, if wrong has been done, that forgiveness may be obtained and confidence restored. How many men have been driven to the grog-shop from an uncomfortable, unhappy home to avoid a quarrelsome tongue of a shrewish wife! A quarrelsome husband is just as bad. But I am digressing, as I was endeavoring to set "confession" in its true place. Should that which is called CONFESSION bear that name? Confession means to confess, conscious faults, or sins to those persons against whom those faults

or sins have been committed. The diabolical questions which the priests are obliged to ask the young people of their flocks are most absurd. Instead of allowing them to tell their own faults the priest asks them the most indecent questions which it is possible for the human mind to rake up. What effect must that have on the girl, or boy who has been virtuously brought up? They are asked vulgar questions respecting sins of which, up to this time they knew nothing. Of these sins they would know nothing but for the base questions put to them by the priest. These questions instil, into both mind and body, the very worst passions, according to the writings of Father Chiniquy. Who is there among us who does not remember when some obscene thought was instilled into our mind, by some vile wretch through his filthy conversation? The person, time and place are distinctly remembered from early childhood to the end of life. That bad seed has borne enormous fruit! What then must be the effect of the "confessional" when the whole realm of crime is engendered by the questions of the priest!

Then there are the works of "Supererogation." The priest teaches his people that it is possible for them to do more GOOD WORKS than are needed to merit salvation.

What a denial this is of the teaching of the bible. This is what the word of God says about that matter,—“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision in the flesh made by hands. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition BETWEEN US; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and

foreigners, but fellowcitizens with the saints and of the household of God." Ephesians II, 8-19. Our good works in God's sight are but filthy rags, for, having done all that it is possible for us to do, we have done no more than our duty. Yet we must work on, as "FAITH without WORKS is dead, being alone." James II, 17-20. Do not Roman Catholics say that their religion is the same all over the world? If so, how is it that in England they are allowed to have bibles, but, even there, they dare not understand them for themselves, but must submit to the construction and the interpretation of their spiritual advisers. Of this fact I have had ocular demonstration. A young man recently from England was nearing death in consumption. His mother having occasionally worked for me, I gained their acquaintance and called to see my young friend. Seeing their large family bible on the stand, I instinctively opened it, and was about to make some remarks—intending to point the young man to Jesus as the Lamb of God, the only Saviour. He immediately got angry and told me that he had his own spiritual adviser. So it is true that they are now allowed to have their bibles in England, but how is it in Protestant Ontario? About twenty years ago a Colporteur of the British and Foreign Bible Society gave out some (I think they were Douay Bibles)

bibles to the half-breed Catholics. Soon as the priests found it out they either burned them themselves, or they induced the people to do so, telling them that they were bad books. I, myself, distributed tracts among them and they were thankfully received for some time, but soon they refused to accept them. As that took place at Sault Ste Marie, where there are a good many Protestants, what must it be in darkest Québec and other miserable places where Rome predominates? Some time ago the public newspapers gave us an account of some great English lord who made a beast of himself, making use of his hands and marrow-bones as feet to humble himself to kiss the old Pope's toe. The Pope, who professes to be Christ's Vicegerent, thus putting himself in the place of God, receiving the adoration of men, professing to forgive sins and in this way claiming and declaring himself to be equal to God. Hear what the scriptures say of him,—
 "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name saying, I am Christ, and shall deceive many." Matthew XXIV, 4, 5. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to the seducing spirit, and doctrines of devils; speaking lies in hypocrisy: having their conscience seared

with a hot iron; Forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth." I. Timothy IV, 1-3, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and the man of sin be revealed. the son of perdition: Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." Thessalonians II, 2-3. "And he shall speak great words against the Most High and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Daniel VII, 25-27.

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken

with the blood of the saints and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration, (astonishment.) And the woman which thou sawest is that great city which reigneth over the kings of the earth." Revelation XVII, 5-6 and 18. Thus we see that the Holy Scriptures not only particularly point out the Pope, but also the city in which he dwells, together with his church at large which has so bitterly and incessantly persecuted and put to death the saints of the blessed Jesus.



CHAPTER IX.

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The Nun of Kenmare.—Clerical intolerance.—The Nun speaks.—Post-mortem honors of saints.—Those who punished them, while alive, fall down and worship them when they are dead.—The Church at Rome not the first church—That at Jerusalem was.—Both Peter and Paul suffered martyrdom at Rome.—Christ's Church composed of all believers.—Those who pronounce us heretics here, may, on the day of judgement, themselves be called heretics.—The differences of Christians productive of infidelity.—Philip and the Eunuch once more.—It is the body that needs to be baptized, not the Soul.—People too lazy to read for themselves: take things for granted.—A certain young lady would be willing to go over the Niagara Falls if her friends were going that way to their home in Glory.—Others do just as foolishly as she, when they, knowingly, disobey the commands of God because their friends ignorantly do so.—They take the wrong way to save their friends—if they, themselves, obeyed their friends might do likewise. Vain excuses for changing the laws of God.—The unregenerate heart desperately wicked.—Jeremiah XVII, 9.

THE Nun of Kenmare gives a dark picture of Clerical intolerance, and unjust and cruel treatment, as the following extract will show:—"I may mention here that among the countless complaints which were made about me, one was that I would not re-

main for any length of time in any place and was always wanting to change. Yet I remained in Kenmare for many years without moving or wishing to move. It is quite true that after I left Kenmare I moved frequently, but every move was made in obedience to ecclesiastical superiors." page 303. On the next page she tells about ten moves, all made by the express orders of the Archbishop, or by her superior's permission. Much of the opposition and persecution of Sister Clare was the result of her attempt to build a house for Pilgrims coming to Knock—one of the poorest places in all Ireland. Every possible hindrance was placed in the way of this good woman, who was aiding the poor, perishing, starving people of Ireland, and many who lived would, certainly, have starved were it not for the care and liberality of this Christian lady. She was by no means the first Foundress of a New Order who had to move from one diocese to another before rest, and free and cordial protection in her work were found. She says,—“I doubt if on earth there was a more broken-hearted soul than mine. I was obliged to go to Dublin to consult a physician in Nov. 1883. Dr. McEvily was there on business at the same time, and as Father Gaffney was there also I begged him to see the Archbishop and try to get some arrangement made to enable us to continue our

work in peace. The result was that after a few hours Father Gaffney came to me with a document which he said he had been given by the Archbishop. I noticed something unusual in his manner, but though I was very ill, I was so full of joy hoping that some decision had been arrived at, I held out my hand for the document, but, to my surprise, Father Gaffney would not give it to me. He said that the Archbishop had given it into his hands with positive orders that I was not to read it myself, that he was to read it for me. (I think he said once only) and that I was to sign it; but on no account was I to be allowed to read it over, or ever see it. He was to witness my signature and then take it back to Dr. McEvily. I was so surprised that I did not know what to say. Father Gaffney began to read it for me: I listened to the end, as well as my indignation would allow me, then I asked Father Gaffney,—Do you advise me to sign this? He replied promptly, "Certainly not, but I could not refuse to bring it to you when the Archbishop asked me." I cannot remember all the contents of this extraordinary production, but I remember well the principal points. I was to bind myself to finish the convent at my own expense, and I was to bind myself never to speak to one of the Sisters, or go near them, as a Mistress of Novices was to be provided

for them. In fact, my name was to be used to establish an Institution out of which I might be cast adrift on the world at any moment without warning or excuse, and in which I was to be only a visitor on sufferance. I heard after, that the Archbishop was very angry because I refused to sign the document." Page 308-10. I have copied this to show how unlike the Spirit and teaching of Christ this Mother, Roman Catholic Church is even to those she may call her own children. That church points with pride to her charitable institutions and the world too often, taking her statements at her own valuation, look on and applaud, and envy this magnificent organization. But how little of the truth is known. The crushing hand of Ecclesiastical Despotism stifles every cry of suffering or complaint. How then is the world—even the Catholic world—to know these facts as they are? There is also a certain romance, and I use the word in its best sense, about a convent life, and while there is so much bad and painful truth in this poor world of ours, we do not like to be disillusioned, or have our little glimpses of heaven taken from us. I know that Roman Catholics will cry out with indignation and Protestants with amazement, when I say that the Sisterhoods in the Roman Catholic Church have often succeeded in doing good, not because

of the help of the church, but in the face of its determined, and, I might say, cruel opposition. What a wonderful revolution there will be at the last great day, when all hidden things will be made known. Facts may be explained away, or glossed over here, but they remain facts all the same. Let the reader take up the life of the Founder, or Foundress of any Religious Order and read it, and the truth of what I say will be made apparent. And let it be carefully noted that the lives of "Saints" are not written by Protestants, nor by enemies of the Roman Catholic Church. No! They are written by Priests, who, for the most part, would naturally be anxious to conceal all faults, and who do conceal as much as they possibly can. It is probable that the world would never know one word of this Roman Catholic persecution of her own saints (ALL CHRISTIANS ARE SAINTS. "PAUL AND TIMOTHEUS, THE SERVANTS OF JESUS CHRIST, TO ALL THE SAINTS IN CHRIST JESUS WHICH ARE AT PHILIPPI, WITH THE BISHOPS AND DEACONS." Philippians, I. 1.) if it were not that a divine Providence has so ordered it, that at least some facts must be known. In order to obtain the Canonization of a Saint it is necessary to prove that he, or she, has practised virtue in what is called a heroic degree. Hence it becomes necessary for

the promoter of a case for canonization to tell, at least, some of the sufferings which have been borne by the person to be canonized. In this way the truth comes out. And what a sad record these lives are! According to the teachings of the Church of Rome those canonized Priests and Nuns are inspired by God to do the noblest works which are possible to human effort and endurance. They are enabled to give up all innocent pleasures, all human natural interest, and personal advantage. They devote their existence to the poor of Jesus Christ, as well as the poor of the world for Christ's sake. Might it not reasonably be supposed that words of hope, encouragement and comfort would be given them by the ministers of their own church? Might it not be supposed that they would, at least, be tolerated? But no! Persecution of the most unwarranted kind follows most of them to the grave, and when there is no longer need of human comfort, they, suddenly, are resuscitated for post-mortem honors and applause. If, indeed, they are now saints with God in Heaven, with what pity must they look down upon this false mummerly of "Canonization!" Still the infallible successors of those infallible men, who made the lives of these beloved Saints a long weariness, now turn round and find out that they were and are really "Saints"

and fall down and worship them. It is time for the children of the Roman Catholic Church to awake from their slumbers and see themselves as God sees them. If those Founders of Religious Orders were Saints, what were those who persecuted them?

I have taken advantage of quoting from the "Nun of Kenmare" to show what the Catholic religion is, and I would recommend the reading of it to those who wish to know what Catholicism really is. In it they will find no meaningless counting of beads which some say was practiced by the First church. The Church at Jerusalem was the First Church, and in its bible history we find no such nonsense as counting beads. Even St. Peter, himself, was not the founder of the Church at Rome, though the Pope claims to be his direct successor. Both saints—Peter and Paul suffered martyrdom there. The Church of Jesus Christ has no special headquarters, either at Rome or Jerusalem. The Church of the Lord is the whole body of believers who compose the spiritual building, "JESUS CHRIST, HIMSELF, BEING THE CHIEF CORNER STONE." Ephesians II, 20. As the Apostles and Prophets are the foundation of this spiritual building, it follows that no other foundation stones are needed. There is no need of

a succession of foundation stones all the way up the building, as the usurping Vicar of Christ would have us believe. He would not acknowledge us as living stones in that spiritual building. No! He regards us as heretics, but by the description of him which I have already given, he may, at the last day, be pronounced a heretic by the great and final Judge.

Infidelity seems to be produced in the minds of a great many through the bickerings and dissensions of Christians. And more especially do I find this the case in connection with the translation of the word BAPTIZE. How strange it is that men should put such different meanings to the word. Could men read the bible without preconceived traditions I do not think there would be such difference of opinion and a great amount of infidelity would be avoided. The Church of England prayer-book is quite honest about the word and calls it DIP. What puzzles me is, how any man of common sense can read the bible and come to any other conclusion than that the word means immersion. For instance, in Acts VIII, 38, 39, we read that "they went down both into the water, both Philip and the the Eunuch; and he baptized him. And when they were come up out of the water the Spirit of

the Lord caught away Philip &c." It appears to me as if the writer was looking forward to the present time, and to prevent any misunderstanding, or mistakes, he tells us that they went BOTH DOWN INTO, and BOTH CAME UP OUT OF the water. Now reason and common sense repel the idea that BOTH PARTIES should go DOWN INTO and come UP OUT OF the water to pour, say a pint of water on the candidate's head, or to sprinkle a few drops of water in his face. If either would have done Philip would naturally ask for a cup to take up enough water for his purpose, and as the Eunuch was taking a long journey he would, certainly, have vessels with him with which to take up some water. He would also likely have a supply of water with him, as he was travelling through a desert. If a little water was sufficient, they might have gone through the ordinance before coming to where there was enough of it to enable both of them to go down into it. And if a little water would have done, how ridiculous it would appear, and how foolish, indeed, it would be, for both of them to go down into the water to procure it! The sprinkling, or pouring theory is perfect nonsense when it stands in the light of these simple facts. But as I have, in a previous chapter, though in a different way, used this portion of the scripture I must refrain from further

comment.

It is truly astonishing to find men so unaccountably ignorant of what the bible teaches. A short time ago while on my way to pray-meeting I overtook a certain man and as we were close to the meeting-house I asked him in. He would not, his excuse being that he did not belong there. Of course I asked him where he did belong, and I found him to be a Presbyterian. A few words brought up the subject of baptism. I asked him his authority for baptizing babies. He immediately quoted Matthew XIX, 13, 14, "Then there were brought unto him little children, that he should put his hands on them and pray; and the disciples rebuked them. But Jesus said, Suffer little children and forbid them not to come unto me; for of such is the Kingdom of heaven." He tried to make me think as he, himself, really seemed fully to believe, that it was there command to baptize them. Such men do not rely on their own knowledge of the bible. They are too lazy to search the scriptures for themselves, and they, therefore, take for granted as gospel whatever their spiritual advisers teach them. They do not trouble themselves by searching the scriptures to know what is truth. If their leaders are blind, they are willing to be

blind also.

As a number of us were chatting one evening after business, the conversation turned to the subject of following teachers. Among the company was an Irish servant girl. A young man asked her if she were in a boat on the Niagara River nearing the Falls and knew the danger, the rest being ignorant would she tell them or go over the Falls with them. After a few moments thought she concluded to go over with her friends. I think that very many are acting the same way on the river of Time. They float on, fascinated by present surroundings, they take little notice of the rapids of death which lie directly and immediately ahead until it is too late, aye, too late, they can never retrace their course, for the stream is too long, and its current too strong. The yawning gulph of death lies near them and soon, with one last wild shriek, many of them shall sink into that abyss of darkness where there are weeping and wailing and gnashing of teeth.

Some people think that as the disciples could, with impunity, rub out and eat the corn on the Sabbath day, so can christians, without incurring the displeasure of God, change the law of baptism, but if we look at the narrative we find the Lord defending his disciples from the attack.

of the Pharisees, who, be it remembered, were ever on the watch to bring some charge against him or them. On the other hand the Lord used every means to convince the Pharisees and Saducees that they, by their traditions, had reduced religion to forms and ceremonies. They regarded the Sabbath day more than they did the Lord of the Sabbath. To correct that, and to show them that the worship of God did not consist in outward rites, he cites what David did when he was hungry—how he entered the Temple and ate the shew-bread; and also how the Priests defiled the Temple on the Sabbath and yet were blameless. And he then adds,—“But I say unto you that in this place is one greater than the Temple.” He tells them that if they knew the meaning of the passage.—“I will have mercy and not sacrifice” they would not have condemned the guiltless. Christ’s prerogative was to forgive sins, and as he was God he had a right to work and heal the sick on the Sabbath. John V, 17. Again we find the Jews in a rage not only because he healed on the Sabbath day, but also claimed that God was his Father. For this they sought to kill him. Because God gives us sunshine and rain on the Sabbath day—does that give us the authority to change his laws? Certainly not! Man, Oh! man, how true it is, that the heart is deceitful

above all things and desperately wicked: but thanks be to God who giveth us the victory, through our Lord Jesus Christ! Through Christ we can overcome all our disobedience and become fully reconciled to our Heavenly Father.





CHAPTER X.

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Poetry.—Men and devils combine to do wrong.—Some teach error for truth all their life time, and do so conscientiously.—They will speak boldly even at the judgment day.—Scripture proof.—A wonderful revelation.—We should judge according to reason.—Christians are known by their works.—Some spiritual teachers very deceitful counterfeits.—The best counterfeits the most dangerous.—So in religion.—The bible the best refiner: it is the truest test of right and wrong.—Alchemists fail to make gold out of the amalgamation of inferior metals.—Old covenant notions stick to us very adhesively.—Baby, church-initiation, blind as blind can be!—Spiritual circumcision is what people require.—Fleshly circumcision deadly as poison.—it requires us to keep the whole law, which no man, except Christ, ever did.—Infidels reject the teachings of the bible: why should christians follow their example?—We cannot get to heaven by proxy.—Gross interpretations corrected.—Certain households had no babies.—Infidels are forced to believe in what they cannot see. The magnet.—Knowledge without understanding.—Infidel fools cannot tell how many hairs on their heads, and yet they are saucy and contradict God's word.—The natural mind is enmity to God.—Proof I. Cor. XI, 14.—Mesmerism unexplained and unexplainable, and yet infidels have to believe it. Conversion something similar.

For years, and years, from God we've strayed
And neither lived, nor loved, nor prayed,
For though we lived, our souls were dead ;
Our hearts were hard and cold as lead :

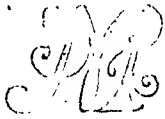
But when those hearts were set a flame
With heavenly love, through Jesus' name,
We felt at once, we should begin,
To live a life not blurred by sin.

Our eyes were opened and, surprised,
We saw that we should get baptized,
As Christ, himself, who died to save,
Had risen from a liquid grave,

When the last trump shall wake the dead,
We shall, like Christ our risen Head,
Forsake the cold and cheerless tomb,
To find in heaven one endless bloom.

But, as we're often led astray,
By satan's wiles from the right way,
It is our duty to confess
Our weakness and our sinfulness.

And thanking God for his great love
In sending Christ from heaven above,
It is but right that we should sing
Hosannas to our God and King.

 EN and devils conspire to deceive the unwary by a show of religion, deceiving and being deceived. Very many have been deceived by what they have been taught to believe to be truth while it is not. Those who teach these supposed truths are quite sincere in believing and teaching them; and they continue to think so even up to the judgment day. Hear what they say and what the Lord says of them,—“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity.” Matthew VII, 21-23. This is, indeed, a wonderful revelation and we are ready to exclaim,—Who, then, can be saved! In the first verse of this chapter we read—“Judge not, that ye be not judged.” Some would have us to believe from this that we must not use our reason. Hear again what he says in the 15th verse of this same chapter,

—“ Beware of false prophets which come to you in sheep’s clothing, but inwardly they are ravening wolves.” (How are we to know that they are wolves if we do not judge them by their works? The 18th verse says,—“ Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? False teachers profess to teach the true and living way. They profess to be sent of God. How much evil is practiced under the cloak of religion! So close is the counterfeit, that were it possible they would deceive the very elect. “For there shall arise false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chamber; believe it not. For as the lightening cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be.” Matthew XXIV, 24-27. “Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain; they speak a vision of their own heart, and not out of the mouth of the Lord.” Jeremiah XXIII 16. So then you see, we are to judge our teachers by the word of God. And to be able to do so, justly, we must, ourselves, thoroughly understand the

scriptures. We should be very cautious in receiving the teachings of men instead of searching the scriptures for ourselves. How false is the assertion that the unlearned cannot understand the word of God. "And a highway shall be there and a way, and it shall be called The way of holiness: the unclean shall not pass over it, but it shall be for those: THE WAYFARING MEN, THOUGH FOOLS, SHALL NOT ERR THEREIN." Isaiah XXXV, 8. Who will dare to contradict that statement? In a newspaper controversy with a Catholic Priest I referred to this passage and he said it was not in the bible. Should any good Catholic see this let him turn to the text and see for himself which of us was right. And I hope that every right-minded man who in reading what I have written, and may think that it is not in unison with the bible, will take the trouble of comparing what I say with the infallible word of God and see for themselves whether these things are so. The best counterfeit, as I said before, is the hardest to detect because it is so nearly like the genuine. This holds good in religion, as well as in money and forgeries, hence the danger of being led astray. Here is the absolute necessity of bringing all we read and hear to the crucible of the bible which is the only true refiner. This is the way in which, and the only way in which we can procure a true

test of right and wrong. God has given man a will and an understanding of his own, and he also gives him the option of choosing for his future, eternal abode either heaven or hell. "And Elijah came unto all the people and said, how long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word." I. Kings XVIII, 21. I remember that when I was a boy myself and my boy companions made moulds out of chalk and became embryo moulders and alchemists, but in our refining business we went a little too far. There would arise a scum on the metal that we called dross. Not being experienced alchemists we supposed that part should come out to purify the lead for our dumps. We did not know that the air was oxydizing the melted lead. Methinks it is that way with our Salvation Army friends when they get so high that they can live without sin and yet indulge in the sin of disobedience in neglecting to obey a plain, positive command, as not one in ten of them has been scripturally buried in baptism after they have believed. We find, after all, that the bible makes known to us, clear as the light of the noon-day what baptism is, those who are bred up to the old covenant notions are still of the same opinion. This old covenant idea of initiating babies

is the doctrine by baptists as they call sprinkling, is
believe. It can be when compared with the believer's
grand test—"IF THOU BELIEVEST—thou mayest." Belief
is required. Babies cannot believe. "Beware of dogs,
beware of evil workers, beware of the concision. For we
are the circumcision which worship God in the spirit and
rejoice in Christ Jesus, and have no confidence in the
flesh." Philipians III, 2,3. "Stand fast, therefore, in the
liberty wherewith Christ hath made us free, and be not
entangled again with the yoke of bondage. Behold I
Paul, say unto you, that if ye be circumcised, Christ shall
profit you nothing. For I testify again to every man that
is circumcised, that he is a debtor to do the whole law.
Christ is become of no effect unto you, whosoever of you are
justified by the law; ye are fallen from grace. For we
through the Spirit wait for the hope of righteousness by
faith. For in Jesus Christ neither circumcision availeth
anything nor uncircumcision; but faith which worketh by
love. Ye did run well; who did hinder you that ye
should not obey the truth? This persuasion cometh not
of him that calleth you. A little leaven leaveneth the
whole lump. I have confidence in you through the Lord,
that ye will be none otherwise minded: but he that
troubleth you shall bear his judgment, whosoever he be.

And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Galatians V, 1-16.

Much is said by our oponents about the improbability or impossibility of baptizing, by immersion, three thousand souls in one day. They want us to become infidels like themselves for that is an infidel argument. Because infidels do not believe in miracles, as taught in the word of God, they reject all bible truth and cast aside, as a lie the plain fact and truth that there were three thousand persons baptized, by immersion, in one day. God's word says so, and that is quite enough for me, and for all others who fear and love God. They cannot, in the face of all secular history, deny the fact that there was such a person as the Lord Jesus Christ, but they set him down as only a good

man, and deny his being God because they cannot bring down the word of God to the low level of their own weak, human reason. I plainly tell such people that there is one truth proclaimed in the bible which distinctly points them out, and that is,—“The fool hath said in his heart, There is no God.” Psalms XIV. 1. And David was not afraid to follow up this plain statement and give his honest reasons for saying as he did,—“For the wicked boasteth of his heart's desire and blesseth the covetous, whom the Lord abhorreth. The wicked, through the pride of his countenance,—will not seek after God: God is not in all his thoughts.” Psalms X, 3,4,

Why are people so anxious to wrest the scriptures? through their doubts and surprises, for their trash is only surmise. Why should we doubt the truth of the Bible? If the bible says that so and so was done: if it says there is ONE BAPTISM, why should we disbelieve, or why should we make three baptisms by adding sprinkling and pouring to dipping? Or if the bible says,—“If thou believest thou mayest,” why should we add the unbelieving infant? Oh! some would say the parent, or the sponsors, believe for the baby, and when the children grow up to the years of accountability, they, by their own confirmation promise

to renounce the devil and all his works. If the parent, or others, can believe or act for the baby, then it follows that we can go to heaven by proxy, that is, by the substitution of others, apart from Christ Jesus, which statement gives the bible the lie.

Again why should we be made to believe that there were unconcious babes in the households that were baptized? Lydia's home was at Thyatira not Philippi—she was there as a trader after the manner of milliner's shops, and in such shops infants are seldom found. Acts XVI, 14, 15. Then we have the jailor. Now read from the twenty-fifth to end of the thirty-fourth verse of this same chapter:—"And at midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them. And suddenly there was a great earthquake so that the foundations of the prison were shaken: and immediately all the doors were opened and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and

fell down before Paul and Silas. And brought them out and said, Sirs, what must I do to be saved. And they said, Believe on the Lord Jesus Christ, and THOU SHALT BE SAVED, AND THY HOUSE. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

People ask,—“Where did they get water to dip the jailor and his household?” Wherever they got it, it is a certain fact they went out of the house to find it, for he brought them back into his house to have them to dine with him. It is said too that he believed in God with all his house. Mark well! It is here stated that the jailor BELIEVED with all his house—their BELIEVING is proof that they were not unconscious babes. There is also the household of Cornelius and his friends. They all received the Holy Ghost and were baptized. So long as households can be found WITHOUT TINY BABIES, the household question does not amount to the value of a row of pins. Baptism requires the enlightened will pressing on to obedient action.

The infidel thinks he knows almost everything, and attempts to judge God. He says he will not believe any-

thing he cannot see or understand. But even in some natural things he is forced to believe without understanding. For instance, take the wind. He can neither see it, nor tell where it comes from, nor yet where it goes, and still he is compelled to acknowledge that it exists. He both sees and feels its effects. Again, as a second proof, take the infidel's penknife out of his pocket, open the blade and touch some needles with it. He sees they are not attracted in the least by the touch. Now get a MAGNET and draw it a few times over that penknife blade. Now touch the needles with it and see how tenaciously the needles cling to it. The infidel must acknowledge there is something very attractive in that blade, so far as the needles are concerned, but he is unable to explain the reason why. He believes what he does not—what he cannot understand. Can the infidel say it was the nature of the blade to take up the needles? Certainly not! But the magnet has transferred to the blade a new nature, which the infidel can neither understand nor explain—it retains that nature and becomes in itself a new, distinct magnet. Here again is knowledge without understanding. The infidel is forced to believe that the common blade has been transformed into a magnet, and yet he is determined not to believe the precious word of God, because he cannot see and

understand everything it contains. How very little he knows even about the constituent parts of his own body. He cannot tell how many hairs there are on his own head, nor how many drops of blood chase each other through his arteries and veins. Yet God knows all, and not one hair falls from the infidel's head unnoticed by God.

There is something else that goes far beyond the infidel's comprehension. His eyes and ears tell him a fact, and a wonderful fact too, and yet he is unable to understand why that fact exists, and still he persists in disbelieving the plain truths of the bible because he cannot understand and explain them. Oh! how preposterous! One man by a few passes of the hand, and a few looks into the eyes of another man, takes away that man's sense of feeling—he dispossesses him of all self-will and has him thoroughly under his control, so that he can make him do anything he pleases. The mesmerized is altogether lost to himself. He partakes of the mind and feeling of the mesmerist. You may whip and cut him, but you cannot make him cry. But, if you whip or cut the mesmerist he will at once wince and cry. He has lost his identity—he seems to have passed altogether into the mesmerist. The infidel knows all this, Oh, yes! and he BELIEVES it too, and yet

he disbelieves God's word because there are some things in it which he does not know and cannot, possibly, explain.

The new birth for instance—THAT, he cannot understand!

Because "the natural man receiveth not the things of the Spirit of God: For they are foolishness unto him; neither can he know them, because they are spiritually discerned."

I. Corinthians II, 14. Oh! yes, indeed, the thoroughly educated infidel must understand everything in God's word before he is brought down so low as to believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John III. 16.

CHAPTER XI.

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Men's right errors, which are retained by Christians, give offence to unbelievers.—Superfluous words, injurious to sense.—Many, who profess to be very wise are nothing but fools.—Proof.—What a difference! A plum pudding—A good illustration.—The "New Dispensation excuse."—Christ the founder of a New Dispensation.—Jesus kept the whole law.—He was infallible.—He was the Son of Almighty God.—Proof.—He was circumcised at 8 days of age, and baptized, by immersion in the river Jordan, when he was about 30 years of age.—The object of the Saviour's life and death—his great commission and its consecutive teaching.—Proof.—A clinching argument.—Charity explained.—Concluding words, of advice.—The Author's authority for thus earnestly contending for the Faith.—Poetry.

IT is no wonder that men of the world should take up, and discuss, and defend errors, which christians retain, and thus help to keep the natural man in unbelief. For, many teachers of God's word, by a multitude of erroneous words, darken counsel and make it difficult for a man to understand the truth. Then how deep the responsibility of those who hold the truth in unrighteousness. "The way of peace they have not known;

There is no fear of God before their eyes." Romans III, 17, 18. Truly they are "treasuring up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." Romans II, 5-8. Of course a great deal more scripture might be added as proof of what is written. Yesterday, I thought of laying down my pen, but I got into conversation with a friend whom I esteem as a christian; and I found him so much muddled up about the Old, and the New Covenants that it put me in mind of mixing the flour and currents to make a plum pudding. And I said—Now pen, go ahead and separate them, and, if possible, keep them apart. Now, as they say, we are under "a new Dispensation," and this, I suppose, no body will deny. What, then, makes them stick so tenaciously to the old. They seem to think it almost compulsory to baptize babies because they believe that it has been appointed to take the place of circumcision. If, as all acknowledge, we are under a "New Dispensation," what have we to do with the old? All

admit that Jesus Christ was the founder of the new state of things, let us, then, endeavor to find out what he did do, and what he did not do. To found this New Dispensation he came into our world, being "made of a woman, made under the Law, to redeem them that were under the law." Galatians IV, 4-5. He fulfilled the Law of God. Angels heralded the glad event of his birth to the Shepherds—the star guided the wise men to the sacred spot. Such an event never took place before, and never will again. The Son of God born as man in Bethlehem, born to redeem his people—the Son of God, born of a woman. God, the Almighty Father, acknowledged him through his holy prophet, David,—“Thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter’s vessel. Be wise now therefore, O ye Kings; be instructed ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. Psalms II. 7-12. Now, as this Founder of this New Dispensation was no less a personage than the

acknowledged Son of Almighty God; it follows, as a natural conclusion, that all his acts and words were in accordance with the Divine Mind and his eternal purposes. In accordance with the Law of Moses he was circumcised on the eighth day after his birth. That was the order of the Old Covenant, but as Jesus came to establish a New Order of things, why did he not get baptized instead of getting circumcised, as baby-sprinklers avow that baptism came in the place of circumcision? If baptism was intended to take the place of circumcision, surely when our Saviour was being circumcised at eight days old was the proper time for him to have been baptized, as he is our great exemplar in all things. He was circumcised TO FULFIL THE LAW, but when he was about thirty years of age he got baptized by being immersed in the Jordan, TO FULFIL ALL RIGHTEOUSNESS. If Jesus got baptized when he was eight days old we would be quite safe in following his example, but as he did not do so neither have we a right to do so. Anything that Jesus did constitutes no example for the profound farse of baptizing, or rantizing unconscious babies. Both the subject and mode are unscriptural. We find Jesus, himself, waiting until he was about thirty years old, and at the point of his entering upon his special ministry, before he got baptized. Thus

he fulfilled all righteousness and ushered in the New Dispensation. By his life and death he finished the work of man's redemption—having died and risen again, a glorious conqueror over Death and Hell, having all power given to him in heaven and in earth. Under these auspicious circumstances he utters his final command to his Apostles,—“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to OBSERVE all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.” Matthew XXXVIII, 19, 20. They were first to teach, and then to baptize those who believed. The believer, and only the believer, has a right to be baptized, just as the believer only, has the right to partake of the Lord's Supper, for both ordinances Symbolize the sufferings, the death, burial and resurrection of the Lord. “And he took the cup and gave thanks, and gave it to them, saying, drink ye all of it; “For this is my blood of the new testament, which is shed for many for the remission of sins.” Matthew XXVI, 27, 28.

Now for a clincher! If baptism came in place of circumcision, as Pedobaptists say, it is certain that a baby,

or anybody else, could not be circumcised until after their birth; and, therefore, neither can a baby, nor anybody else, be legally baptized until they are born again through faith in the Lord Jesus Christ. With equal consistency might they baptize the mother and say that, that was baptizing the child when as yet the child had not made its appearance in the world, unless you believe the equally ridiculous idea of the Presbyterians that the babe was regenerated before its birth. When, then, will these stiff-necked teachers bow the knee of obedience to Christ, the King of Kings? Hear what the Saviour, himself, said to Nicodemus, a ruler of the Jews,—“Except a man be born again, he cannot see the Kingdom of God.” John III, 3.

Then when we contemplate the consequences resulting from this false teaching, the appalling thought is, that millions by it are deceived and sink to eternal night. Many a sigh, moan and groan escape from the heart of the believer because men keep not the law, or command of the Lord. Oh! when will the Watchmen of Zion see eye to eye, and error hide its deformed head? If some who peruse what I have written should think me uncharitable, let them refer to such texts as:—“Cry aloud, spare not, lift up thy voice, like a trumpet, and show my

people their transgressions and the house of Jacob their sins. Isaiah LVIII, 1. In the 2nd verse of this same chapter they are said to serve God, and in following on the chapter we find them even asking God why he does not see, or take notice of them. He gives his reasons.—“Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thy own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.” “Again, when a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered, but his blood will I require at thy hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin

he shall surely live, because he is warned; also thou hast delivered thy soul. Ezekiel III, 20, 21. In the foregoing there is no promise of CHARITY to those who neglect to warn the people of sin. But we are told we must have charity! That charity which they require of us, is to hold our tongues, or lay down the pen, and say nothing to them of what we know to be disobedience. In granting them SUCH CHARITY, could we be guiltless? If not what are we, as Baptists who believe that the bible admits of none but the believer to baptism, to do? Are we to run the risk of being called upon in the day of judgment, for the sin of those disobedient people, because we did not tell them of their sin in changing or omitting the Lord's commands? Charity! What is charity? I cannot conceive THAT to be charity which consents TO sin, or WITH sin, knowing that it is such. The general idea of charity is the giving to the needy. That is charity, but not the charity of which Paul speaks in I. Corinthians XIII, 1-8 & 13. "Though I speak with the tongues of men and angels and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And although I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil: rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. * * And now abideth faith, hope, charity; these three; but the greatest of these is charity." Then, charity is not GIVING, although GIVING is one of the fruits of charity. Charity is love. "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." I. Timothy I, 5.

Some of the dear people who may chance to read my book may think that both my spirit and my writing have been harsh, but I assure them that my spirit has gone out, in love, after their spiritual welfare; and my pen-paintings have been drawn with a tender and tremulous hand lest I should, unknowingly, hurt the most tender lamb of my

dear Redeemer's flock. But as my blessed Master commanded me to "CONTEND EARNESTLY FOR THE FAITH ONCE DELIVERED TO THE SAINTS," I felt it to be my positive duty to write, as I have done—fearlessly—and yet in the fear of God. Praying that what I have written may be instrumental in doing so much good in the way of more fully preparing many, through the atoning merits of Christ, to stand fully equipped in the final judgment, permit me, with the kindest, christian love to say, FAREWELL.

We men are mortal after all,
And all we say and do
Prove that we're ruined by the fall,
Both Gentile, Greek and Jew.

But while in love, we try to tell
Each other of God's care,
In shutting down the gates of hell,
We'll surely not get there.

And though the Jews do not believe
That Jesus Christ e'er came,
His ancient love they may retrieve,
By trusting in his name.

And just so sure as Christ has come,
And this we Gentiles know;
We'll reach a bright and happy home,
When from this earth we go.

And though we for our faith contend,
As Saint Paul did of old,
We would not wish to hurt a friend.
But, wish him in the fold.

Though neither sprinkled, dipped, nor poured,
We know that faith alone
In that dear blood of Christ the Lord,
Can for our sins atone.

And though we differ in some things,
We still, to love, will try,
And, if we serve the King of kings,
We'll meet beyond the sky.

THE END.

